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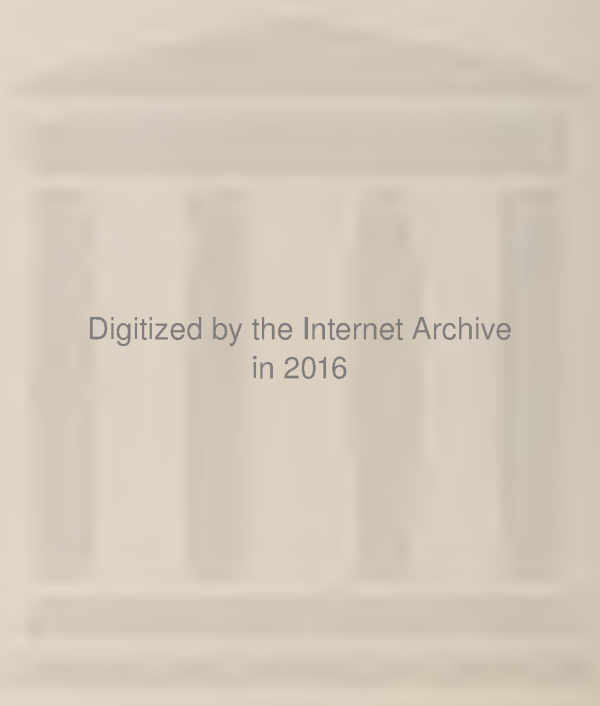

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A CATHOLIC SHRINE, JARO
The saint is the "patron" of this part of the town

HISTORICAL SERIES

MISSIONS IN THE PHILIPPINES

AMERICAN BAPTIST
MISSIONARY UNION

Acknowledgment

FOR the material in the following sketch we are indebted largely to Rev. C. W. Briggs of our Philippine Mission. Brief contributions have also been made by Rev. A. A. Forshee and Dr. P. H. J. Lerrigo of the same mission. The illustrations have been made entirely from photographs taken by our own workers. To all who have thus given their valuable help we acknowledge grateful thanks.

Additional Information

CURRENT numbers of the Baptist Missionary Magazine, the Annual Report and various leaflets will give help for the further study of Baptist mission work. "A New Era in the Philippines," by A. J. Brown, D.D., is a popular and instructive book, containing valuable information in regard to the conditions existing in the Islands.

MISSIONS IN THE PHILIPPINES

INTRODUCTION

APTIST work in the Visayan Islands, or central group of the Philippines, was commenced in the month of May, 1900. From humble beginnings with only one missionary, a native assistant and no converts, in six years the mission has come to include twenty missionaries, a considerable corps of Filipino preachers and helpers, six ordained Visayan Baptist pastors, and a group of more than 2,500 baptized Christians, representing a Baptist constituency of at least 10,000 souls. While such development is not without precedent in the history of Christian missions, it is certainly a marvelous growth for so brief a time. A true account of the work must manifestly point on every hand to a power and a purpose more than human, and no one will ever have an adequate explanation of the development of evangelical Christianity in the Philippine Islands who fails to recognize in it all the wonderful working of God. The war with Spain and its issues in the Far East are so well understood that attention may be devoted mainly to the development of the mission.

THE COUNTRY

The Philippines as a whole embrace an archipelago of about 1,200 islands, extending for 1,000 miles from north to south and 700 miles from east to west. Although the superficial area is nearly equal to that of the Japanese Empire, the population numbers only about 7,000,000, as compared with 45,000,000 of Japan. The climate varies from subtemperate to tropical, near the equator. Many of the islands are very mountainous, but the people for the most part live at sea level and generally near the coasts, so that the healthier and cooler portions of the islands might as well not exist so far as any advantage to foreign residents is concerned.

The Visayan Islands have little, either in physical features or inhabitants, to differentiate them from the rest of the archipelago. Our work is with a people whose industries are practically confined to agriculture, the only considerable source of wealth which the Spaniards were ever able to develop. Sugar is the chief product in western Negros and Panay Islands, rice coming second, then tobacco, hemp, lumber and dyewoods, textile products and fabrics, chocolate, coprax or dried cocoanut meat and fruits. There is some pearlfishing, notably that off the northeast coast of Panay and north of Negros Island. No mines have ever been developed in this section and no factories have yet been reared. The beautiful dress fabrics, *jussi* and *pinya*, and the fine panama and palm fiber hats are all hand-made. The chief city of the Visayan group is Iloilo, the second city in population and importance in the Philippines. It is built on such low ground that at high tide the water comes into the streets.

The mountain backbone of Panay Island can be seen from Iloilo away to the west and north, twenty miles or more distant; while seventy miles away to the southeast in Negros Island rises the beautiful blue mass of Canlaon, an active volcano which throws out great

122°
30'
123°
30'
11°
10°
VISAYAN SEA
Buruanga
Ibajay
Navas
Tangalán
Calivo
Malinao
Capiz
Pana
Carles
Ivisan
Mambusao
Panitan
Pilar
Pontevedra
Jamindan
Sigma
Cuartero
Volcano
Madiaas
Dumálag
Dumarao
Tapás
PANAY
Sara
Concepcion
Ajuy
Passi
Barotac
Banate
Duenas
Janiway
Pototan
Cabatuan
Lucena
Santa Barbara
Zarraga
Pavia
Jaro
Iloilo
Buenavista
Saravia
Silay
Miniluan
(Talisay)
Bacólod
Sumag
Bago
Volcano
Canlaon
Valladolid
Pontevedra
JOLO SEA
PHILIPPINE ISLANDS
Map showing the Stations of the American Baptist Missionary Union and other centers of work on Panay and Negros Islands.
----- Missionary Stations
----- Out Stations
----- Other Cities and Towns

clouds of smoke and steam, but otherwise is apparently harmless. Canlaon and the higher peaks in Panay have an elevation of from 8,000 to 10,000 feet, reaching up above the sweltering humidity of sea level into the cool of the temperate zone with its frosts; but these mountain fastnesses are well-nigh inaccessible owing to the dense jungles which cover the intervening territory.

Weather in the Philippines is as uncertain as it is the world over. No two years are alike, and the hot, dry season of one year may be a wet season the succeeding year. But in general the period of the south monsoon from June to November is known as the wet season; December, January and sometimes February are deserving of being called the cool months; and from March to the beginning of the rains in June is the period of greatest heat and generally of drought. The thermometer ranges from 70 degrees to 100 degrees, Fahrenheit, during the year, but the difference at midday between the hottest and the coldest days is only six or eight degrees. The air is at times depressing, but is generally bracing, and not entirely lacking in ozone and other energy-producing elements. Meteorological and magnetic conditions in their relations to health are similar to those of Japan and China, and are not favorable to the health of the white man.

RACIAL CHARACTERISTICS

The Visayans are a conglomerate race built upon a Malayan base. Since the dawn of historic times in the Islands there have been greater or less numbers of Chinamen dwelling there and intermarriage with Visayans has become very common. The Spanish occupation of the Islands contributed another racial element far-reaching in its influence, so that a pure Visayan is rarely found. Where the Chinese element prevails, the people are smart, able, materialistic and utilitarian, but singularly skeptical and indifferent to religious and moral appeals. The Spanish mestizo is

characterized by inertia and squalor, for natural powers, though manifestly acute, are sluggish and rusty from disuse. He is religious in a way, but not inclined toward a system characterized by high moral standards. The Visayan peasant of the country districts, where foreign influence is not so strongly felt, seems to have rejected the forms and qualities of the Roman Catholic religion which the Spaniard and the Spanish mestizo so easily accepted, and is much more responsive to moral appeals, simplicity of life and direct communion with the higher powers.

A Filipino Family

THE LANGUAGE

In the territory occupied by our Baptist work there are two languages, with a third, English, rapidly coming into use. The mestizo knows more or less Spanish, and work among that class may best be conducted through that medium. The great mass of the Visayans, however, know only their own vernacular. The language is based on a Malay dialect into which has been grafted much of both Chinese and Spanish, until it is quite distinct from other dialects in the archipelago. Relatively speaking, it is easy to acquire. It is wonderfully

flexible and expressive, although many terms needed by the missionary have to be coined and new and richer meaning must needs be put into older words. There was practically no written grammar and only very imperfect dictionaries were to be had, previous to the opening of missionary work. No literature has ever been developed. The New Testament is the first book to be widely circulated and is likely to have a crystallizing influence upon the language.

SOCIAL CONDITIONS

Social conditions in the towns and on the plantations where foreign influence predominates have much in common with all Spanish colonies. While qualities of excellence are not by any means entirely lacking, they could never be considered ethically high, nor by one of Saxon precedents, either Christian or civilized. The marked differentiation between classes, the dependence which is developed in the working class, together with its squalor and poverty, the immense profits of the landowner, out of all proportion to his own efforts, are essentially feudal and medieval. Peonism and indirect forms of slavery not only exist but distinctly characterize the social order. The rude form of religion brought by the Spanish friars has been civilizing and uplifting in a certain degree to the race as a whole, but it has merely started a development which true Christianity must needs proceed with and perfect.

Some truths that are the foundation of our Christianity seem not to be unknown here. Most of the Filipinos have heard of one God and of a Saviour whom he sent to the world. They have heard of a Trinity — Father, Son and Spirit; but their monotheism is crude and befogged by the multitude of intermediary saints concerning which the Romish Church has taught them. Even the one Saviour of their catechism is relegated to a place practically unimportant, and his image is seldom centrally located in the churches; the Virgin Mary is

vastly more loved and worshiped, as are also the local patron saints of each respective town. Sin, salvation, judgment, immortality — these words are common in nearly all parts of the Islands, but their meaning is distorted and circumscribed. The mission of evangelical Christianity here, as in Christ's day, is not so much to destroy as to fulfil. The task before us is not exactly that of laying the foundations, but it is none the less arduous, and requires patience and perseverance.

Spanish Friars from the Philippines

MOHAMMEDANISM

During the twelfth and thirteenth centuries Mohammedanism spread rapidly in the Islands. The religion of the Koran had cut rather than won its way eastward from Arabia, until the Malay Peninsula, Borneo and Sumatra had become Moslem, and rapid inroads were being made into the Philippines. Mohammedanism found a barbaric people, without a definite religion of their own; superstitious, degraded and easily fanatical in temperament; fertile soil for Moslem seed, which readily sprang up and put forth leaf. The zeal of the proselytists made it appear inevitable that within another century the Philippines would become quite as much of a Mohammedan stronghold as had the larger islands on the equator.

THE COMING OF ROMANISM

Then occurred one of those unforeseen and epoch-making events that reveal God's direct intervention in

human affairs. Like a flash from the blue sky, without a warning, came three little Spanish ships from the east, and after touching at Dinagat and Mindanao, made a landing at Cebu. In all the world there was at that time but one force that could check the spread of Mohammedanism in the Philippines. The fanatic priest of the Inquisition, with more civilization, more zeal and more energy, was matched against the fanatic Moslem with the dripping sword. The Filipino accepted Romanism, whether by choice or by force it mattered not. Before Magellan met his death one entire town in Cebu had been razed to the ground because it preferred to remain Mohammedan. Within a century the people were practically Roman Catholic, and Mohammedanism had retreated to the south. The Jolo group of islands and parts of Mindanao are still Moslem, but in all probability would have become Romanized but for another unlooked-for interposition.

When the cup of the friars was full to overflowing and the time came for their medieval superstition to give place to Christianity, there came another startling flash. A cable message was sent to an American admiral at Hongkong, and within a few brief hours Spanish oppression in the Philippines was at an end and Romanism had been given its death blow.

BAPTIST MISSIONS

After Dewey's sudden victory, and before our country fairly realized what it meant to have the stars and stripes waving over the Philippines, the mission boards of various denominations sought to occupy this new field for Christ. When the Executive Committee of the Missionary Union began to consider what resources were available for this new territory, their thoughts were directed to the little struggling mission in Spain and to one already tested in the service whom they considered peculiarly qualified to begin work in the Philippines. Rev. Eric Lund had had years of experience in mission

work among Roman Catholics and knew well the avenue of approach to their peculiar type of mind and thought. He was, moreover, a master of the Castilian tongue, which was commonly used in the Philippines.

Mr. Lund was in America at the opening of the Spanish-American war, and during his absence from his work in Barcelona an English Baptist business man and philanthropist, Mr. Armstrong by name, made the acquaintance of a Filipino who had been in that city for some years. He was a Visayan, named Manikan; formerly he had been a Roman Catholic priest, but having become an infidel had come to Europe to study civil engineering. Manikan had been converted and Mr. Armstrong was teaching him the Scriptures more thoroughly, in hopes that he might some day carry the gospel back to his own people. Upon Mr. Lund's return from America, Manikan was baptized and he and Mr. Lund began to translate a few tracts into the Visayan language. Later, the Gospel of Mark, which was translated by them, was published in a large edition by the British and Foreign Bible Society, and widely distributed.

These events were unknown to the Missionary Union in America; but when Mr. Lund was asked to go to the Philippines to inaugurate the Baptist Mission, he replied that he would, and that God had already given us the first-fruits from among the Visayans, an ex-priest and a man of capacity and promise. Thus it was that God provided the workers before he gave the call to go and occupy the new field. Before hearing of Manikan, it had been decided by the Union to begin work in the Visayan Islands; his conversion,

Rev. Eric Lund

therefore, only pointed the more clearly to this locality.

THE WORK BEGUN

Upon arrival, in 1900, Mr. Lund found the American army still active, with headquarters for the western Visayans in Iloilo. The city was under martial law, and practically all of the island of Panay was in the hands of the insurgents. Fighting was still going on, and occasionally rifle firing could be heard from the room where Mr. Lund and Manikan worked. Conditions could hardly be called favorable for missionary effort, but it was high time to make a beginning. Mr. Lund put himself at once into the larger task of laying a foundation that would be strong and enduring, namely, the translation of the entire New Testament into the Visayan dialect. In the meantime he preached whenever the opportunity could be found and conducted regular evening worship in his home, which was attended by a steadily increasing number of inquirers, several of whom were converted and are today Presbyterian or Baptist workers.

Braulio Manikan

Presbyterian missionaries having also arrived on the field, a rough temporary division was made whereby Iloilo was considered common ground and the territory to the south was assigned to the Presbyterians and that to the north to the Baptists. The result of this division was that Jaro, a suburb of Iloilo, with its great market, which affords the key to the whole province of Iloilo, became the center of Baptist work. In May, 1900, Mr. Lund and Manikan began preaching in Jaro, at

first in the house of one of the chief families of the town, later in the market-place itself, and in September a little chapel was dedicated, the first Protestant church building to be dedicated in the Philippine Islands. About this time Mr. Lund was reenforced by the arrival from America of Rev. C. W. Briggs, who has been closely identified ever since with the work at Jaro. He was joined later by Rev. G. E. Finlay who, after a short term of service, was obliged to return to America.

THE FILIPINO MARKET

Transportation is still a difficult matter in Panay, and this has given rise to the market system of intercommunication and commerce within the Island. Each large town has a market day when all the trading for the country round about is done for a week. At Jaro the market is of exceptional dimensions, and answers as a clearing-house for the whole province of Iloilo. On Thursday of each week thousands of people from all parts of the province come with their produce and make their exchanges and sales. The market also takes the place of a newspaper in a land where there are no papers. All sorts of gossip and rumors are circulated, and here the news and information that the country people receive are in no small measure dispensed to them. Market day is not only a day of business; recreation is also a large feature of interest. The great markets remind one of a country fair, and

Jaro Market Scene

afford an unequalled opportunity for gospel work. It is only the peasant people, however, who can be reached in this way and the fact that we have such a following from among this class is in no small measure due to the providential leading that gave us the Jaro market for our field.

THE GOSPEL REJECTED

There is no doubt that the early plans for our work in the Philippines contemplated especially dealing with the upper class Filipinos. Manikan was from this class, and it was hoped that others from his own station might be led to accept the gospel. Early reports from the Islands indicated that the revolution against the Spaniards in 1896 and the rise of Aguinaldo's insurrection had sprung from religious unrest, and now that the ruling class had driven out their friar priests it was hoped, and, it seemed with reason, that they would readily accept the gospel. Such, however, has not proved to be the issue. Rome does not turn out that kind of products where she has had a people in her absolute power for centuries. She makes many infidels, many skeptics, many anarchists, but almost no soul-hungry people. And in this case the inevitable came to pass; the upper class gave the gospel a hearing from curiosity, but as soon as the humility and morality and inwardness of the truth were proclaimed they tossed it aside with a sneer, and looked upon Mr. Lund and Manikan as quite inferior to them in wisdom and judgment. Thus it came about in a little while that

Mission House, Jaro

only the peasants came to the services and the preaching had to be adapted to them, if any good was to be accomplished. From that day to this, while work for the upper class at Jaro has not by any means been neglected, nor entirely without fruit, it has never assumed large proportions.

THREE CLASSES OF PEASANTS

The Visayan peasants may be classified in three groups. The social unit is the barrio or village. When the Spaniards first came they found the natives living in small groups or barrios, each barrio under a datto or head-man, and possibly all the barrios in a given district acknowledging a sort of fealty to a leading datto or petty king. The friars modified the barrio system by introducing two new institutions, the town and the plantation. In establishing a town, a church and convent were first erected, and then neighboring barrios were fused with the new settlement until there were often many thousand inhabitants in one town. The great plantation or *hacienda* was brought over from the feudal system of the sixteenth century. Barrios were broken up in one way or another and removed to the plantation, where the planter displaced the head-man and availed himself of the dependent nature of the peasant, who became his peon and worked without wages. Thus it came about that there are three classes of peasants in the Visayan Islands today: those dwelling in barrios, in towns and on plantations, each class having its own distinct characteristics.

THE BARRIO PEASANTS

In the island of Panay at least half of the peasants live in the barrios, chiefly in the interior of the Island. They are generally independent of the towns and of the upper class mestizos and Spaniards, independent industrially, socially, morally and religiously. The head families of the barrio commonly own the land in the

vicinity and all barrio-dwelling peasants are simple, industrious farmers, with the virtues common to rural people.

Religious conditions in the barrios are very different from those on the *hacienda*, or in the town. The barrio dwellers are generally very poor, and so have offered no inducements to a revenue-seeking clergy. Since the earlier zeal of the friars, they have neglected the great barrio country with its hundreds of thousands of souls. A friar in describing these people said: "They are like sheep, and may easily be led wherever any one may choose to take them"; but this is not so. They are simple minded and credulous to a certain degree, but they have learned that many would-be leaders are false and so their credulity is tempered with wholesome caution. An honest, simple hearted people generally know the difference between a friend and an enemy.

They were marvelously prepared for the coming of the gospel long before a Protestant missionary ever brought it to them. For many years there had been a growing suspicion on the part of these peasants concerning the Roman Catholic Church and the government it represented. This spirit of rebellion naturally called down upon the barrios the cruel hand of the despotic friars. The dread *guardia civil* raided the country and the peasants retaliated by invading the town and making it unsafe for officials and Catholic propagandists to go into the barrio country unarmed. In some districts near

An Upper Class Visayan

the towns the power of the friars was so great that the peasants were somewhat restrained, while in the more distant sections and in the mountain regions they

Famous Church at Molo, Panay

were practically never reduced to submission. They made no discrimination between their oppressors — the priest and the Roman Catholic faith. Thus they were in a Protestant attitude and were only waiting for true and competent Protestant leaders before accepting the gospel. The first missionaries found it easy to gain an immense following.

The Story of Padre Juan

Padre Juan was a native Roman Catholic priest, born in southern Luzon, who came to the barrios of Panay some forty years ago. The friars soon heard disturbing rumors about him, to the effect that he had become a demagogue, was looked upon as a miracle worker by the peasants, and that he was stirring up sedition and teaching false doctrines. After a long search for him

by the *guardia civil*, he was finally apprehended, imprisoned and sent to the penal station in Paragua Island where he died of fever. This is the Roman Catholic story of Padre Juan. The peasants have a different version of the case. They say that Padre Juan came to them as a leader sent from God; that he brought with him a Bible which he continually read and taught to them, and that he told them that Christ was their only Saviour, and that images and saints and masses were idolatrous and wicked. And then, strangest of all, he told them that some day true teachers would come to them, white men, but different from the friars, and that they would know the true teachers because they would bring the Bible to all the people — God's own word! He loved the peasants and they loved him in return and followed him in great crowds. The people of all that region believed in him. But Padre Juan was finally captured and all the peasants were mercilessly punished because they persisted in believing his teaching. They endured all, however, and looked forward to the fulfilling of their hope for true teachers and leaders. These things happened in the sixties and seventies.

When the first missionaries began to preach in the great Jaro market, the peasants came in small numbers to hear the new teaching. They noted the new white teacher, and the fact that he continually used the Book which he told them was God's word. They went back to their barrios and told what they had seen. Some of the older people who remembered Padre Juan or who had heard of him by tradition, recalled his predictions. Others came to hear and to make inquiry. The conviction became general that the true teachers had finally arrived, and from that time the Protestant services were simply thronged. The missionaries knew nothing of what was going on in the minds of the people and marveled at the movement of these multitudes in a Catholic country, coming and calling themselves already Protestants, saying that they believed God's

word even though they were ignorant and humble, and that they wished to have it all explained to them.

Thus it was that the barrio peasants were prepared for the coming of the gospel. Padre Juan may have been one of the Filipinos of that generation who was educated abroad. Be that as it may, he had manifestly come into touch with the truth as it is in Jesus, and planted it as best he could. It might very truly be said of him: "There was a man sent from God, whose name was John." He was John, the forerunner, and his followers, hundreds of them, are today baptized Christians. Another planted and we have entered into his harvest.

Plaza, Jaro

A Great Movement

Before the work had been in progress nine months in the Jaro market, a great document signed by more than 13,000 was brought to the missionaries, stating that all the undersigned were Protestants, and wished to be evangelized, organized and protected as Protestants. This list, at first looked upon with caution, has gradually been proved to be as genuine as such a document could be, and hundreds whose names were attached to it have since been baptized.

The story of this great peasant multitude and of the work as it has progressed, the obstacles that have been

met, the delays in entering the open doors until some of them have already begun to close, the spiritual destitution, ignorance and sin still rampant among the people, are too long to tell in a sketch like this. Work has been done, native churches have been organized, several of these peasants are now earnest, consecrated preachers, the New Testament has been translated into the dialect of the people, printed and distributed far and wide; in a word, a mighty structure has already been built on the foundation that was laid before our missionaries entered the field. Nevertheless, centuries of darkness and error have left their blight upon the peasants. A long, difficult task confronts those who would lead them out into the fulness of the liberty of the sons of God. More of them believe the preached Word than we have as yet been able to baptize, organize and lead into the full knowledge of the gospel. From the first, the opportunity has been too great for the force of workers to fully improve, and far beyond the means that have been provided. The denomination today faces a task that is tremendous with possibility and responsibility.

Filipino Preachers

Protestant Barrios

One of the first projects of the barrio peasants was to found a separate Protestant community in the wilderness. This scheme was at first discouraged as unwise; but it eventually wrought itself out as the most

practical solution of a difficult situation. First some of the Christians migrated to the north, near the border of Capiz Province, south of the town of Tapas, and started a Protestant community there on government land. That community has grown until it now embraces more than 700 souls, and is still growing. Other such villages sprang up, and for one cause or another the Christian families have gradually gathered together until there are now twenty Protestant barrios in direct relation to the Jaro station. The people fear no molestation from Catholic or vicious neighbors. They may procure a teacher for their children according to their liking and enjoy the largest religious liberty. Contrary to what was feared at first, these separate communities have not been a cause of suspicion to the other barrio people, but have generally commended our work because of the peace and prosperity manifestly enjoyed by them.

The Field Divided

Owing to the extent of the Jaro field it was deemed wise some months ago to make a division of territory, each separate field being given to the care of one missionary. Three divisions were mapped out: the eastern or Concepcion District being assigned to Rev. H. W. Munger, the central to Rev. R. C. Thomas, M.D., and the western to Rev. C. W. Briggs. Each missionary spends much of the dry season in touring, preaching the gospel, instructing the people and establishing churches. Mr. Munger lives at Sara and Mr. Briggs and Dr. Thomas at Jaro. Miss Anna V. Johnson, who also lives in Jaro, devotes her time to work among the women and girls, both in the town and the surrounding country district.

The people are developing a strong and creditable type of Christianity. They are naturally independent and are glad to pay for their literature and Scriptures, and furnish rice to their preachers and teachers. They have but very little money, but give freely of what

they have. They have easily learned the principle of self-support and at the same time make good offerings to missions. The twenty or more neat bamboo chapels which they have built at no small cost and effort on their part, and without aid, prove the genuineness of their profession. They endure hardship and persecution for

Baptist Chapel, Jaro

the gospel's sake, appreciate the democracy and humility of the teaching of Christ, and, despite the frequent claims by their critics that they are weaklings and lacking in character, they are daily becoming stronger and, we confidently believe, will never again be anything but evangelical Protestants.

THE TOWN-DWELLING CLASSES

The work of bringing the gospel to the town-dwelling population differs in many respects from that among the barrios and country districts. It is here essentially an out gathering, one by one. One misses the inspiration of a large following, and the simplicity and receptivity of the country people are altogether lacking.

The people are under the power and influence of a Spanish friar or a native priest. Both are alike ignorant, and usually hostile to the work of the missionary, though the priest has a better character. All say their masses regularly in the church. The great stone church, often the only imposing and enduring edifice in the town, is the one controlling factor. The children of the towns receive what training the priest chooses to give them; here they are compelled by law to attend masses and festivals; here the new-born babe receives salvation in the form of a sprinkling of holy water, and here the corpse of the dead receives a blessing as it is borne to the cemetery.

In former times the gathering together of citizens for debate, mutual edification or the formation of societies of whatever kind was forbidden by law. While men might gather unmolested, night after night through the year, in tens or in hundreds to practise the vices of the country, cockfighting, drinking, smoking and gambling, the coming together of even two or three for mutual improvement, for religious worship other than the established church services, or for the formation of societies of learning or advance was the instant signal for interference by the *guardia civil*, the consignment to prison of the offenders, and punishment more or less severe according to the gravity of the offense. Thus was crushed out all hope of advancement and every struggle toward the light, while vice and sin were fostered under the protection of the law and the Church, until the marvel is that aught remains of manhood and vigor to respond to the gospel appeal.

Nevertheless, in the midst of the corrupt masses of the town-dwelling population, there are those who are more or less open to better influences, who are inclined to liberal thought and are desirous in some measure of hearing and embracing the truth. It is to this class that the gospel instantly appeals, and it is these who have in days past been the salt of the nation, preventing it from becoming utterly corrupt.

Work at Capiz

It was by a little body of people like those described above that the gospel was welcomed, when in August, 1903, Dr. and Mrs. Lerrigo went to open the work at Capiz, a town on the northern coast of Panay Island. From the beginning, interest centered around the house of Don Manuel Gregorio. Don Manuel is probably the most enlightened man in Capiz. A member of the upper class, occupying a comfortable house not far from the site of the new chapel, having a position of influence and honor in the city, he has given himself and all that pertains to him unstintedly to the gospel. For more than two years the services were held in his house, and none were so poor, so ragged or wretched as to be refused a welcome and a seat of honor there. Senor Manuel presents a wondrous contrast to the upper classes yet unsaved, whose pride of position keeps them from any fellowship with the humble and lowly.

Don Manuel Gregorio and Wife

The conversion of one of these town-dwellers means practically a sudden wrench out of his environment and a transplanting into new soil. It affects profoundly his whole life. Instead of the old superficial courtesy and deep-seated knavery there has come into his life the sincerity and simplicity of the gospel. In place of the duplicity of former days there is a wholehearted brotherliness, both to the missionary pastor and to the native

brethren, that binds them very closely together. The gambling place and the cock-pit are forsaken for the gospel services, and the old companions of evil for the brotherhood of the faith. It always means persecution, as in the present instance; for at first Manuel's family and the others who so bravely stood for Christ were shunned and slighted; political and business difficulties were encountered, injurious stories were circulated about them and petty persecution of various kinds were brought to bear upon the brethren. It is constantly affirmed by those of the Romish Church that adversity and sickness will drive back the converts to their old faith, but the contrary has already been proven, for the adversities and persecutions have simply served to strengthen the weak church, and the vilifications of the priest even turned the popular sympathy toward the missionary.

The first baptismal service took place in January, 1904, upon the beach some three miles from the city, Mr. Robbins and Dr. Lerrigo administering the ordinance to thirty-six, the first-fruits of the work. Senor Rufino Ynocencio and Senor Manuel Gregorio were appointed deacons, and from that day have faithfully served the church.

The return to America of Dr. and Mrs. Lerrigo in 1904 somewhat interrupted the work, but Miss Sainz, aided for a time by Miss Johnson, nobly bore the responsibility until the arrival of Rev. and Mrs. J. C. Robbins in July. Under Mr. Robbins' care the church has prospered; much development is manifest in the lives of the brethren and a number have been added to the church. The work has also been pushed out widely into the province until practically all the principal towns have been reached at least in some measure with the gospel. In some of the fields a ready acceptance has been found for the Word and many have been baptized.

The Bible class has proved a powerful means of combating the errors of Romanism. Night after night men and women have come, very often through the

terrible downpour of a tropical rain-storm, to pursue the study in hand, fascinated as with a story. Purgatory, the confessional, Mariolatry, transubstantiation and a host of other errors have disappeared in the white light of the word of God. The Bible, intelligently explained and honestly received, is death to any faith in Romish doctrine and should be the chief weapon in breaking down the bulwarks of the enemy.

The need for a substantial church building was perceived very early in the work and steps taken to secure it. Plans for a stone structure were drawn by Senor Gregorio and under his oversight were faithfully and intelligently carried to completion. The building was dedicated to the service of God January 28, 1906, Rev. Eric Lund coming from Iloilo to preach the dedication sermon. The value of the building and land is about 6,000 pesos ($3,000), very much the larger portion of this expense having been borne by the native brethren.

First Baptist Church, Capiz

For the breaking down of prejudice and opening new hearts to the gospel, nothing has been so useful as the medical work. While it is true that many display an unlovely desire to get all they can for nothing, there are those whose hearts are touched by human kindness and who respond by receiving the message of life. The dispensary is a standing lesson of God's love and willingness to save.

The home school for children has helped largely in the same way. The plan was conceived by Miss Sainz, early in 1905, of taking into her home several little

orphan children who had no one to care for them. At first there were but three or four, but the work soon outgrew its original plan, the house where it was located and the appropriation for its support. It has since been removed to a large house contiguous to the chapel, where the children have ample room for sleeping and living accommodation and for study and play. There are about thirty children now in the home, but more are constantly applying for entrance, and the work is proving a most valuable one, not only in training and caring for the little ones but in reaching and interesting their relatives. It has aroused most favorable comment in the town and has helped in producing the present feeling of goodwill toward the work. Miss Margaret Suman now has charge of the school (1906).

The problem, then, of reaching the town-dwelling population of the Philippines is to be met by a constant, faithful, unremitting proclamation of the gospel in the regular services, by meeting the people in as many phases of their daily life as is possible and following up every method of approach by personal conversation, visiting in their homes, befriending them in every way possible and endeavoring to manifest the winsomeness of Christ by winning some from among the great mass.

THE PLANTATION PEASANTS

The peasants of the plantations have been subjected less to evil influences than those in the towns. They are generally industrious, underpaid and ignorant, but rarely notoriously evil. The plantation owner is either a Spaniard or a mestizo, generally a Roman Catholic and insistent that all his dependents be the same. He is usually intolerant and knows nothing of the truth of evangelical Christianity; he has been taught to believe that all Protestants are worse than pagans, utterly without hope of heaven, and always teaching dangerous doctrines to undermine the Catholic faith. Each one has from fifty to 300 families of peasants on

his plantation over whom his power is absolute, or was, until American ideas of government began to undermine his authority. The missionary's task is a difficult one here, for generally speaking, the planter must be won before the peasant can give him even a hearing.

In 1900 Mr. Lund was invited to go to Bacolod and preach to the planters of that island. He had a large and enthusiastic hearing at first, but after a few months they, for the most part, rejected the gospel. However, some of the seed sown at that early date is still living and has borne fruit in the changed attitude toward Protestant truth on the part of a number of this influential class.

Rice Planting, Capiz

Work at Bacolod

Work at Bacolod and in western Negros has been interrupted several times by the removal of the missionaries from one cause or another. A strong foundation was laid by Rev. S. S. Huse, but ill health necessitated his return to America. Since that time the work has continued to prosper under the persevering labors of Rev. and Mrs. A. A. Forshee. In 1905 they were reenforced by Rev. and Mrs. C. L. Maxfield and Miss L. B. Kuhlen and the field was divided into the northern and southern sections, with a most encouraging outlook

in both. In the town of Bacolod progress has been constant and yet somewhat slow A neat chapel was erected in 1903 and a Sunday school was organized, which has had a growing attendance and has proved to be one of the most interesting features of the work.

Bacolod is the seat of the provincial high school for western Negros and has a large attendance from among the brightest boys and girls of the district. Mr. Forshee conceived the idea of opening a dormitory for these students which should be in the nature of a Christian home and where the Bible could be taught. The attendance at first was not large, but it has steadily increased, the moral value of such a home being readily acknowledged by the parents and friends of the pupils. One for girls has also been established, and the two homes bid fair to become self-supporting. They have already proved to be a most effective means of disarming prejudice and of planting the gospel truth in the hearts of the most influential of the rising generation.

The last two years have been marked by decided advance throughout the entire province. The missionaries are becoming better known, their message somewhat understood and the force of native helpers has increased to eleven faithful preachers and colporteurs. In many places the people seem ready to receive the gospel, but hesitate because of fear of the plantation owners who are their virtual masters. The missionaries have endeavored to visit systematically all of the towns and villages, and to distribute tracts, sell testaments and gospels and preach the Word to the people. These are years of seed-sowing. There have been thousands of testaments and gospels sold in this province, and tracts in even larger numbers have been given out. In many towns a house-to-house canvass has been made, the colporteur selling books and talking with the people. There is no large market town that has not been visited many times each year, books sold, tracts given out, and the gospel preached. Large and interested audiences are always at hand. The prospect

for the future was never any brighter than it is today. Besides the church at Bacolod there are three important towns to the north, Silay, Talisay and Saravia, where churches have been organized and Sunday schools are maintained. The members in these four churches number between 125 and 150. No churches have as yet been organized in the southern district as the field is still practically undeveloped. Mr. Forshee gives the following description of a typical visit to a plantation:

We were stopping at the town of Sagay during a rather extended trip to the north of the province when we heard of a large plantation some five or six miles inland. For some time we had wished to find this place, and now being so near determined to visit it. A large river winds up through the country, near which is the plantation. After a walk of a mile or so we came to the river and bargained with a boatman to take us up. We were cheered during the trip by tales of how crocodiles, for which the stream is famous, suddenly swim under the boat, give a swish to their tails and land the boatmen in their mouths! We kept a sharp lookout but did not see any of them.

After some three hours of hard rowing against both current and tide, we arrived at the landing place. From here a half hour's walk brought us to the plantation. We found that the owner was not at home, but was expected soon. His wife, however, was most cordial and invited us in. After some time spent in conversation upon the things of the gospel, the owner arrived and welcomed us most cordially. We explained to him the purpose of our visit, that we desired to preach the gospel to his people, and he at once signified his willingness and began to make preparations for a meeting in his house.

First, however, he asked us to have dinner with him. Afterwards he called in as many of his workmen as were at the place and we found an audience of over two hundred men, women and children. They listened most intently to our preaching and gladly received our literature. We left testaments to be loaned by the owner to any who might wish to read them; and so the seed was sown.

Here is a man who has perhaps over 500 men, women and children at work on his plantation. He is but one of many such in this province. Our problem is, how best to reach both the master and his people. Not every man would receive us on his plantation nor allow us to hold a meeting in the best room, as did Señor Lopez. For this reason we have to work with both the upper and lower classes at one and the same time in order to reach the people. This explains one real need for our dormitory work; for the pupils there come from the upper class,

and we hope through them to gain access to many more plantations in the future.

In the afternoon we took our boat and after some hours arrived at our stopping place in Sagay. After a visit to the town of Cadiz Nuevo, we took passage on a lorcha, or small sailing vessel, for home. When we went on board we noticed an old man who was probably part Spanish and part Filipino, and a plantation owner. From a little conversation, we learned that he was a resident of Molo on the island of Panay and had been over to Cadiz Nuevo to look after one of his plantations. It was evident that he knew who we were, and we soon found out who he was; for he illustrated well a type that we find here in great abundance. He was a Romanist of the Romanists. For that reason he had nothing to say to us after the first brief conversation, but held himself pharisaically aloof.

Rev. C. L. Maxfield and Boys' Baptist Home, Bacolod

He was tall, well developed, white-haired, and had a smooth face which easily revealed his character. For, like other sins, this, of the idolatry and hardness of Romanism, writes itself indelibly in the human countenance. We have seldom seen a face that expressed more real wickedness, bigotry, self-satisfaction, pride and sneering superiority than were written in this man's face.

During the voyage, which lasted for more than three days, he seemed to be in an attitude of controversy. Repeatedly when we were near he engaged in conversation concerning feasts and religious processions, evidently for the purpose of provoking discussion; but he was disappointed. On one occasion, however, we could speak without offense. A sudden squall came up and we were all crowded in the small cabin, some twenty of us in a room large enough for eight people.

Lying on the floor and lounging in the berths were several Chinese, one of whom asked us about our religion. He wished to know if we charged anything for baptism. We said "No." Did we charge for marriage and for burial service? "No." Then, as more questions were asked, we had an opportunity to speak concerning our Protestant views of truth. All this, of course, was not especially pleasing to our Romanist friend who was lying upon the floor, apparently indifferent to what was being said. That night about sundown, he mounted to the most conspicuous place on the boat and began his devotions, evidently to be seen of the rest of us, and to exorcise, if possible, the horrible Protestant heretics away. He omitted none of his crossings, but did it all in the most elaborate way. It should be said that during all of the voyage the names of the Deity and of the Saviour were used most profanely by this man, a common practise among the Romanists in the Islands.

This is the type that opposes us in our work. Wicked to the heart's core, as upon inquiry we found this man to be, he is a fair representative of thousands in these Islands who, in a way, hold the destinies of the rest of the people in their hands. Hardened by empty formalism, steeped in sin, vain from a little learning, they are the leaders to whom the Filipinos have been trained to look. They do not want a pure religion. They do not want repentance and thereby forgiveness of sin; their way is easier, for there are few restrictions to the indulgence they crave.

These are the two kinds of men who own *haciendas*. We thank God that there are those who welcome the missionary and the gospel. True, they may not accept it for themselves, but we are glad that they allow us to preach it in their hearing and to their people; and we are asking God to open the way in the hearts of other men in order that more and more we may bring the gospel to all of the people.

Evangel Tent, Pototan Market, Panay

SCRIPTURE TRANSLATION AND LITERATURE

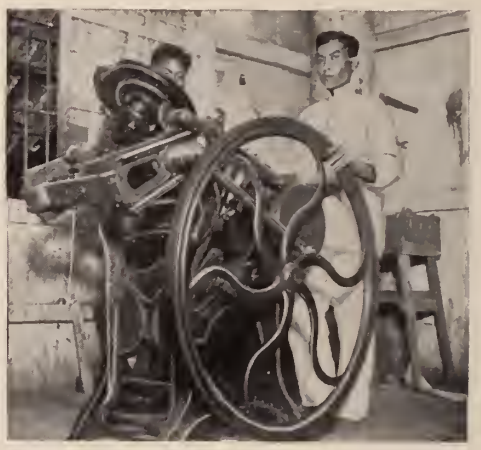
The translation of the Scriptures into Visayan, which was begun in Spain in 1899, was faithfully prosecuted until the entire New Testament was given to the people in their own dialect. This was an immense task and would have required many years for its consummation but for Mr. Lund's exceptional qualifications for such a work. His knowledge of the Spanish language enabled him to make sure that his Visayan helpers in the work of translation comprehended the exact shade of meaning in the text to be translated, a thing which is not so simple as it might seem, and his linguistic abilities soon gave him a sufficient command of Visayan to enable him to judge of the excellence of the translation that was being made.

Considerable difficulty was experienced at first in securing qualified assistants in this great undertaking. The men who began the work of correcting and revising the first translations that had been made in Spain with Manikan's help, were found in the old fort at Iloilo, prisoners of war, and no one superior to them in the knowledge of the Visayan language has ever been found. An able fellow named Mata was one of the early helpers, but as soon as he became really efficient he was assassinated.

In 1901 a small printing press was set up, which has continued to turn out a large amount of work, but its capacity has been found to be insufficient to meet the needs of the field, and to involve too great a demand upon the time of the station missionary in whose charge it has been. Plans have since been made for the establishment of a mission press, distinct from other forms of work, which Mr. E. R. McIntyre, a practical printer, has been appointed to take charge of.

Tracts, Scripture portions, Bible lessons, leaflets on topics of interest and of value to the work, and regular periodicals in the Visayan dialect have gone into homes in all parts of Panay and Negros, and some hundreds of thousands of pages of tracts have also been printed

in the Cebuan dialect and distributed in the islands of Cebu, Bohol and Leyte. In 1905, 1,700,000 pages of such literature were printed and distributed at a total cost of but $500. Since November, 1900, the mission has issued a monthly religious paper in Visayan, *Ang Manugbantala sang Kamatooran* (The Herald of Truth), which has a wide circulation to the utmost limits of this dialect. *The Pearl of the Orient*, a monthly paper, is published in the English language. It is for



Printing Press, Jaro

the especial purpose of furnishing information to friends in America who are interested in the work in the Islands.

The printed page has been a powerful factor in liberalizing the entire Visayan-speaking people, and in spreading the knowledge of the truth. A first edition of the New Testament of 3,000 copies, with 17,000 copies of the gospels bound separately, was all sold out within a year of the time it was issued from the press. The second and revised edition of the New Testament was issued with a first printing of 12,000 copies, and with

103,000 copies of the gospels and The Acts bound in small separate volumes, selling at a cent and a half apiece. What it means to have such a mass of printed truth circulated in a land like this is hardly conceivable.

MEDICAL WORK

Medical work has been found very helpful in removing prejudices and in commending the gospel to the Visayans. Dr. P. H. J. Lerrigo and Dr. R. C. Thomas have both been welcomed in towns that were otherwise apparently closed to mission work and influence. Both of these doctors testify to the sore need of a physician within the call of the missionaries themselves, in addition to the appalling need among the Visayans. Some of the large towns and their surrounding barrio district, comprising 50,000 or more inhabitants each, are entirely without a doctor. Nearly all of the Visayan people must bear their pains unaided, or suffer at the hands of quacks. The few Filipino doctors in the large centers know but little of compassion and do practically no charity practise. They generally refuse the most urgent case, unless an exorbitant price is forthcoming. In such conditions the available services of a skilled doctor, with the love of Christ and of men in his heart, is a boon that commends itself to many who would otherwise spurn the message which the missionary brings. This was illustrated in Panag, a strongly Roman Catholic town, where early in the year the missionaries were brought before the *presidente* for preaching in the market-place without a license. Later, after some of the leading officials had been treated by them, meetings were resumed and carried on with practically no molestation. With medicine in one hand, and a sheet of Scripture texts in the other, healing is often brought to both body and soul. The mission was reenforced, in the autumn of 1906, by the arrival of Dr. H. H. Steinmetz and wife.

EDUCATIONAL WORK

The government is making such a magnificent effort to put the public school on a high level and within reach of every town and many of the large barrios, that the duty of the mission in this respect is much less than it would otherwise be Still, with more than ninety per cent. of the Visayan children as yet without school privileges, much remains to be done. The duty is the more urgent upon us, inasmuch as most of the children without school privileges are those in the barrios and include our own constituency. Furthermore, the purely secular character of the education in the government schools makes it very necessary that at least those who are expected to be the leaders among our people should be properly trained.

Jaro Industrial School

In 1905 an industrial school was opened at Jaro. A gift of $12,000 bought a farm of seventy acres, put up two large school buildings and a house for the principal, and bought some tools and supplies for the trades

Industrial School Building, Jaro

courses. The school was opened in October, 1905, under the supervision of Rev. W. O. Valentine, with some eighty boys, and within a few weeks the number had increased to more than a hundred. The school is of large promise and its beginning seems to guarantee success. The chief aim of this school will be the supplying of a large force of teachers for individual schools in the barrios which, later, may be coordinated with the government school system. The boys in the industrial school have to do hard labor at least two hours each day in addition to the time spent in the classroom. This work covers only the cost of their food. They work extra time for their clothing, books and incidental expenses.

Plans are under consideration for opening a Bible training school at Iloilo for preachers and workers, but it has not yet been put into operation. Through a special gift from a friend, the funds are available for the school building which is needed for this work.

PRESENT RELIGIOUS SITUATION AND OUTLOOK

The rise of the Filipino Independent Catholic Church under Archbishop Aglipay and his party is of immense significance, as it shows the wide discontent of all classes with the Roman Catholic Church. The Independent Church patterns after Romanism in many respects and it will be a long time before it succeeds in loosing itself from the toils of its heritage from Rome; but it is a distinctly liberalizing movement, and is gaining in strength and numbers. An edition of 50,000 copies of the gospels is being circulated among them.

The Roman Catholic Church is still strong. All the traditions and ideas of the Visayans are essentially Romish, and every rut they live in leads directly to the great stone church. The priests have practically all the prestige, and the experience of centuries has taught them how to mold and control the people. Were it not for the life and power of the truth, the gospel could make little headway.

Probably the greatest obstacle to our work is the dependent nature of the Visayan, particularly of the peasant, and the tyrannical power exercised over him by the ruling class. Even in the barrio country the missionary often finds many who gladly hear the gospel, and acknowledge their desire to accept it, but the headman has but to shake his head, and nothing can be done in that barrio.

But these conditions, the inevitable outcome and fruitage of Romanism with its suppression of individual-

Before Mass at the Aglipayano Chapel

ism and its pandering to all the baseness and weakness of those under its power, exist today in an atmosphere where they can no longer thrive. The governmental system, although for the time being seemingly ill adapted to the people, is going to undermine the whole social structure that has so long been dominant. The schools, the printing presses, the preachers, the Bible and the return of Filipinos from abroad, particularly from Hongkong, Japan and America, will constitute a foe with which Rome cannot long contend.

Today the field is still the property of the priests, and the past is almost wholly theirs; but the future, so sure as there be a future, will not be theirs. They teach the people to look ever backward, and in that have strengthened themselves and become mighty. But now, even they, with all their shrewdness, seem incapable of looking into the future and discerning what will make for peace. They are resisting the great forward movement which is sweeping all the people away from their massive churches and dead forms, and they are sure to be left behind. The future belongs to those who rightly divine and employ the present. This our missionaries are trying to do, but they need the loyal support and prayers of the Church at home.

Public School at Bago

Roster of Missionaries to the Philippines

The following is a complete list of those who have served in the mission from the time of its opening, to 1906.

NAME	DATE OF APPOINTMENT
Briggs, Rev. C. W., and wife	1900
*Finlay, Rev. G. E.	1901
Forshee, Rev. A. A., and wife	1901
*Huse, Rev. S. S., Jr.	1900
Johnson, Miss A. V.	1903
Kuhlen, Miss L. B. (transferred from South India)	1904
Lerrigo, Rev. P. H. J., M.D., and wife	1902
Lund, Rev. E. (transferred from Spain)	1900
Lund, Mrs. E.	1904
Maxfield, Rev. C. L., and wife	1903
Munger, Rev. H. W.	1904
McIntyre, Mr. E. R.	1906
Robbins, Rev. J. C., and wife	1902
*Sainz, Miss Celia	1903
Steinmetz, Rev. H. H., M D., and wife	1906
Suman, Miss Margaret (transferred from Africa)	1905
Thomas, Rev. R. C., M.D.	1904
Valentine, Rev. W. O., and wife (transferred from Burma)	1903

*Resigned

Mission Stations in the Philippines, 1906

NAME	WHEN OPENED
Jaro (Här'-rō)	1900
Bacolod (Bä-kó-lŏd)	1901
Capiz (Cä'-pith)	1903

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Well and sweep in grounds of Boys' Industria School, Jaro, P. I.